

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. III.—NO. 4.

NEW YORK, SATURDAY, MAY 27, 1854.

WHOLE NO. 108.

The Principles of Nature.

WHAT IS SPIRITUALISM?

NUMBER TWO.

In my last article on the above subject I established a platform, and entered voluntarily into a contract with the reader, to furnish proofs of the facts there stated, provided he would accept of such evidence as would convince you, or two friends whom you might select to whom you could refer all doubters. Those friends you have selected, and I have put them in possession of the necessary proofs. In many cases I shall be prevented from giving even the names of mediums, as such publicity might lead to the exposure of the names of parties, myself included, who would prefer to remain unknown. To commence, then, with the proofs.

Do Spirits communicate with mortals?

Of this simple fact the proofs are to be found almost daily at the rooms of many of the public mediums, and notwithstanding that hundreds of failures occur in attempted proofs, still many such attempts result in the most satisfactory manner, and entirely beyond solution by the doctrine of chances. These are of various kinds.

First. On one occasion a friend, from a distant part of the country, evinced a desire to visit mediums, and I accompanied him to the rooms of four in New York. He was sixty years of age. I knew his wife and daughter, and did not know that he had been twice married. We first visited Mrs. C., and my friend was introduced by a false name, and, at his request, I conducted the investigation. Upon the usual question, Is any spirit present who wishes to communicate? three distinct raps were heard as yes.

Are you a relation of my friend?—Yes.

Grandmother?—No.

Sister?—No.

Aunt, cousin, mother, etc.?—

All answered, No.

Five raps were then sounded, and we were instructed to point at a card containing an alphabet. I did so, and while passing my finger over the letter M a rap occurred on the table, and so until an entire name was spelled out, and after the name the word wife. I felt persuaded at that time that my friend's wife was living, but did not remark upon it aloud.

Did you have any children in the form?

Yes; seven.

The names, ages, causes of death and dates were next given, all of which I wrote down, while my friend remained perfectly silent. We then left, and on arriving in the street I expressed some chagrin at my disappointment in so gross a failure, nothing being correct, in my estimation, except the last name of the alleged wife being the same as that of my friend. He, however, informed me that every word on my memorandum was true; that he had been twice married and lost seven children, etc.

We then went to the rooms of three other mediums, from each of whom we received precisely the same information, and without the slightest probability of their knowing my friend's name. This is not a solitary instance in my experience, for hundreds have occurred which were equally definite in their character. I select this case because it is free from the psychological objection often urged against communications being received from Spirits out of the form, as neither the medium nor myself could influence the replies as we were not aware of the facts of the case, and as my friend neither pointed at nor saw the face of the card containing the alphabet he could not have exercised any control over the results. The continued repetition of instances, differing but slightly in phases, may prove necessary in this series to define principles, and therefore I shall content myself with the above as proof of the communications being from the Spirit-land, unless objected to by readers, in which case I will, in future numbers, give such other cases of spiritual communication as will answer the objection, if such cases shall have occurred in my experience; my further illustration would prove tedious.

There are many arguments which may be adduced from nature's laws, as already understood, to prove the possibility of spiritual intercourse, but as these will form the theme of a separate number I shall not recur to them here.

Doubt, as to the power of Spirits to communicate, is not confined to the novice in Spiritualism; for the best mediums often doubt the source, and are annoyed by fears that their efforts are of the unbecoming of pent-up memory.

On one occasion I was present when a writing medium had received a long communication in the style of language common to the time of Queen Elizabeth, and it was signed Ben Jonson. This caused the medium to doubt, and with a rapidly changing expression of face, she wrote the following:

Why has thy mind no other hope
Than its own light affords?
Why dost thou wish for higher proof
Than these plain Spirit words?
Is there not now enough here writ
To satisfy thy mind?

Canst thou, in all the paths of thought,
Surer evidence find?
What dost thou wish to learn that thou
Hast not been told by us?
What other proof dost thou require
Than those we give thee thus?
There is not more in words or life,
Than more could say to thee,
Than that these simple lines I write
Have been inscribed by me.

B. JONSON.

On the same occasion a long communication was written and signed William Shakespeare, which signature was immediately erased and "Ben Jonson true" substituted. I then asked, Is this Ben Jonson truly? and the medium wrote with great velocity:

Yes it is I
If you'll know why,
Just see I write
As I saw fit.
The name I love
All else above,
William Shakespeare,
Who is also here.

And at my request, Shakespeare wrote through the medium's hand more than a page in the quaint style of his time, and not inferior to the general average of his writings when in the form.

On another occasion, when the medium was writing for Thomson, the author of the "Seasons," I remarked that the rhyme was not worthy of Thomson, when she immediately wrote:

I never could I, in bygone time,
Express my thoughts in decent rhyme—
My verse was blank,
And you may think
The careful muse
Who made me use
The rhymless verse
Instead of worse.

I then remarked that "Rule Britannia" was in rhyme, to which he replied, through the medium's hand: "Yes; but it was much labored."

It will be remembered that "Rule Britannia" was the only rhyme Thomson ever wrote.

This medium, who has no very great taste for music, has been influenced to play on the piano in my presence, and by a Spirit purporting to be Haydn, during which time she played harmonies of a different order, far more difficult than she could play at other times, even with the notes before her, while these were entirely new and original. She also sang songs, music by Haydn and words by Thomson, both music and words being entirely new. It was at the termination of one of these songs that the above impromptu was written.

The number of manifestations I have received through many mediums, which go to prove that Spirits do communicate, is so great that it is difficult to choose from among them, but I can furnish you from my notes taken at the time with any number you may require.

PHENIX.

A CLERGYMAN'S INVESTIGATIONS.

SPRINGFIELD, Ohio, Oct. 30, 1853.

Mr. W. D. M.:

My dear Friend—I have had another session with the mediums, and under very favorable circumstances for accurate observation. Our meeting was private and serious. Mr. L., of whom I spoke in my previous letter, was again with us. He is an artless, honest man, with ordinary education, a tanner by trade, and labors for his daily bread. He is entirely unacquainted with any language save the English; and yet, when under the spiritual influence, he spoke and sang to us in good German. What seems most remarkable was, that when another medium present gave us several long discourses in prose, apparently without any design or desire on the part of Mr. L., his lips moved and instantly commenced, with the greatest conceivable ease, to convert the prose into German poetry of exquisite measure, and sang it off in the best strains of German music. That you may gather the motive of the sentiments spoken, I will copy a translation of the German as taken down on the occasion. The following was given us by Mr. M., the worthy Methodist preacher mentioned in my last:

"Say to this company that the time is at hand when all shall see that what is now being manifested is more than deceptions upon human imagination. There is, or there is not, a world of Spirits. If there be a mode of being for man after death, then the question arises, Has man any relation to the lower sphere after he has passed beyond the reach of material vision? If so, can he make such manifestations that the inhabitants of the earth-sphere can be made to realize and know that he is present? If man passes so far beyond the sphere of earth that he can not know any thing of his former abode, then, indeed, he can not communicate with any of his fellows; but before you can come to such a conclusion it will be necessary to show that death changes not only his mode of being, but his nature also. Can you rationally suppose that death destroys all that attaches itself to man, or that makes him man? Do you suppose he has lost his sympathy for those he has left behind on earth? If so, then he is no longer man, or less

man when he changes his mode of being than while he remains in the flesh."

This was followed by astonishing physical phenomena upon Mr. L., causing him to feel exceedingly awkward, if not mortified, though he assured us he was most happy under the influence. I expressed a desire for manifestations of another kind, as on nights previously we had been favored with all that was interesting in the physical phenomena. We had seen a large table moved without hands; it had been turned round, upset, and made the medium of constant "raps," etc. Many of the mediums had been alternately fastened to their seats and relieved, shoved forcibly away from the table without ability to return, made to stand upright and go through all sorts of violent and graceful gesticulation, their hands, feet, arms, and mouths made rigid and immovable. To my expressed thought that we had had enough of this, Mr. L., under the influence of what purported to be the German Spirit, first gave us in German and then in English what follows:

"You may be very much astonished at these physical manifestations, but they are indispensable to the passivity and harmony of the instrument's mind through which we operate. They would never be necessary if the medium could wholly resign his will to ours. They by no means indicate the harmony of the Spirit-circles. Had you but one foretaste of the harmony of the good Spirits now in this room, you could not conceive the moiety either of the joy you would feel or of the demonstrations that would follow. You are all too gross, too material, for the highest manifestations. Would that you all were more spiritually-minded! To become so you must live differently. You must live right; seek pure habits, both of mind and body. Your eating often fills the circulating mediums of your system with gross particles that render the whole atmosphere you move in gross and sensual; and in this state of the medium our manifestations are reflected through his inferior condition inferiorly. Look to God in all things. He is in all things—in the body as well as in the soul; in the violet as in the stars of night. By his laws and agencies he is everywhere, but most of all in man, his greatest workmanship upon earth, and whom he intends as his temple. You are seldom under the influence of his Spirit, but the influence of too much meat, too much tobacco, and too little self-denial to all your grosser appetites. But we can lay down no rules for you. What would be rule for one would not be for another. Every man must examine his own habits and be fully persuaded in his own mind. You will find, however, that when you have made the greatest progress in this life toward the Great Perfection, and when your desires are greatest to advance, your evil propensities will suddenly assail you, and your burden may appear so great you may give over the pursuit for good. More closely than brothers adhere to each other, even in the lower Spirit-spheres, do these propensities adhere to you in your fleshly lives. Even in the Spirit-world men are so wrapped up in their superstitious notions that they with difficulty move forward. Their great difficulty is that their minds were not developed and expanded in your present life. Think not that such at once become as the strong angels of God. As the Spirit leaves the body, so enters it upon the Spirit-life. If here it unbinds the chains of slavish superstitions, and throws off its evil habits of soul and life, new heavens open to it, both in the works of God and God himself."

What think you of the destiny of little children?

"Millions and millions of them are in the happy home. They progress with a rapidity inconceivable to mortals. They are uncontaminated by the sinful habits of the world, and unbiassed by the crude superstitions of adults. They are ready, therefore, for instruction and guidance. Their progress is greater than that of the greatest minds in this world. Never think they are uncared for. Never allow the hearts of their parents to be sad."

"Do you know any thing of a mother's love? Then know that ten thousand times more is the love of their guardian Spirits for them, and their safety is complete. Rejoice in the thought of them and be exceedingly glad, for of such is God's kingdom. Their progress is but a new source of joy to other Spirits, and a help in the eternal progress."

At this point our medium-brother, Mr. M., gave us the following hymn, as from the Spirit of his son:

Come, oh, my God! thyself reveal,
Speak now to every heart;
Oh! let them all thy presence feel,
Do thou thy love impart.

Speak now, and let us hear thy voice,
And taste thy heavenly love;
And make these happy hearts rejoice
With Spirits from above.

They've met us here this night to sing
Of thy redeeming grace;
They come, and all the power bring
That now would fill this place.

But man rejects the mighty power,
Now sent through us from heaven;
Or this would be a glorious hour—
Much wisdom would be given.

Then strive to harmonize your souls—
Be guided to God's hand,
And we will in your minds control
That you shall understand.

That messages from Heaven above
Now fill this pleasant room,
The messages of heavenly love.
Come, sister Spirits, come!

Come, come and taste the joys we bring,
And you will happy be,
Hark all your voices then and sing
That Spirits now do see—

See all this happy band of friends
Who meet to learn God's will,
And take whatever from us tends
The aching heart to fill.

This was written more rapidly than it was possible for me to write; was instantaneously converted into German poetry, and most exquisitely sung.

The following communication was then read off as written by the hand of Mr. M., and was, also, at once translated into German measure, and sung:

SALVATION A SERMON BY MR. M.

"SALVATION is deliverance—deliverance from bondage—deliverance from the bondage of sin, of ignorance, and error. It has reference to the elevation of man in his rudimentary state, and in the world to come. In his earthly state man is enslaved—enslaved to his passions and by the opinions of men. He is a slave to public opinion—to tradition in the form of creeds and works of men. He has not the liberty to think for himself without subjecting himself to the scorn and derision of those who would be his teachers and guides. If perchance he should perceive the truth, and if that truth should not agree with certain creeds and established works of men, then he must not, under the penalty of expulsion from the Church, declare that truth. His love of self is a bondage from which he needs to be delivered. The darkness of error is a bondage. He needs deliverance from his sins—his errors—errors of his own mind and errors of his teachers. He needs to be saved from the love of self or selfishness, which is the great discordant principle which has ruined earth's inhabitants, and which will always keep man from the enjoyment of true bliss and happiness. The inhabitants of heaven—of the celestial spheres—are freed from self-love. They love God, the great author of all good, with pure, unmixt love. They love each other as brethren. There is nothing like earthly selfishness found in all those pure and holy regions. This was man's original state. This is the state that all heaven is engaged to bring man into on earth; and when man shall be brought back to his original state of purity, then, indeed, he shall have a present salvation—such a salvation as the Bible contemplates—such a salvation as spirits and angels desire to see on earth—such a salvation as all good men desire to see—such a salvation as Jesus came to accomplish—such a salvation as he died to procure for man, and such a salvation as earth shall yet witness."

"Salvation in the Spirit-world is but a state of salvation begun in the rudimentary state. It is no new principle implanted. It is higher because it is purer, more elevated, more sublime. Spirits in the rudimentary state are surrounded by circumstances and motives which darken the mind and hinder and retard the progressive development of truth in the mind; but when removed from the rudimentary sphere, all the hindrances are removed—the light of truth shines more clearly. There is nothing to hinder or retard their progress—nothing that can obstruct the light from the vision. The love of the world no longer enslaves them. The love of self or selfishness no longer enslaves them. The love of self is lost in pure love to God and love to their brethren, both in the celestial and terrestrial spheres. The whole scene is changed. The theater of action is more elevated. They are saved from a thousand hindrances that impede their progress in truth and knowledge in the rudimentary state. There are influences which act directly upon them to strengthen and give them power which they could never have in their earthly state. They are surrounded, not only by those beautiful visions of glory which are everywhere displayed in this beautiful world, but they are surrounded by companions that are good, pure, and holy, whose delight is to do good, not only to the good of these pure and holy circles, but to the inhabitants of earth. It is their delight to do the will of God; and his will is the happiness of all sentient beings in all the wide-spread universe. The whole family of man that has been saved and brought to these bright mansions are saved with a higher salvation than the inhabitants of earth can know or realize in their rudimentary state; their salvation is full and complete, and yet they will forever progress—progress in light, in vision, in knowledge, and happiness. They are saved as earth's inhabitants can not be saved while in the rudimentary state. They are saved from want. They are saved from sickness. They are saved from every thing that can harm them or disturb their peace and happiness. Such is the salvation, then, that the saved in this heavenly country enjoy. Oh, what a delightful change! Could the inhabitants of earth but realize and experience the glory, the beauty, and grandeur

of these delightful regions—could they know and feel the joys of this glorious state, they would never mourn on account of the departure of their friends—their tears would be wiped away—peace and comfort would fill their hearts. Death, so called on earth, is not death—it is but a change in the mode of being. It is but the second birth—it is beginning to live—to live in a state where peace and unmixed joys are realized by all the saved in heaven. We say death is but a change in the mode of being. The disembodied Spirit loses nothing by the change that is worth possessing. It is but laying aside an old garment for a new and better one. It is true that Spirits in this heavenly state are not clothed upon by gross material bodies, such as man has in his first mode of being, but Spirits in the Spirit-world have bodies. They are clothed upon by bodies that can never weary, never tire—bodies that can never die—bodies that shall never see corruption, that can never know pain—bodies celestial—bodies pure, refined, ethereal—bodies which have shape and form—bodies bright, shining, glorious, heavenly. Material vision can not see them; they are too refined, too pure, too transparent for material vision to behold; but when earthly vision shall be changed into heavenly vision, then, indeed, shall the sense of seeing, and all the earthly senses, be so changed and refined that they can not only perceive pure and celestial bodies in the Spirit-world, but they shall behold things in earth that material vision can never reach."

When it is remembered that the sentiments of the above are all directly contrary to the opinions and education of Mr. M. and his Church, and that Mr. L. can not speak a word of German in his normal condition—of which facts I am as well satisfied as I am of my own existence—I leave you to decide the nature of the influence now manifesting itself through these often unwilling but always interesting mediums.

A FRENCHMAN CONFOUNDED.

We translate the following from "Revue de l'Occident" (Western Review) a French paper published at St. Louis:

SPIRITUAL COMMUNICATIONS.

Whatever may be the opinion of our readers on this delicate subject, they will doubtless peruse with interest all the data which can throw light upon the problem. We can guarantee the authenticity of the following facts:

Some days ago, Mrs. P. * * * having been solicited to go immediately to the house of one of her brothers, lately a resident of St. Louis, hastened to comply with the invitation. On seeing her, the gentleman advanced toward her with a lively emotion, and told her that he had just received a communication from a Spirit who purported to be his mother, and who told him that he was not the brother of Mrs. P., as he and all his family had believed until then. The lady, after trying for a few moments to dissuade him from this impression, was obliged to say to him that he was in reality only an adopted child. This fact, which was known to Mrs. P. alone, had been revealed to her by the man's real mother while on her death-bed.

The next day this same lady, being invited to the wedding of one of her friends, was informed that about an hour before the time appointed for the ceremony, the two parties interested, one of whom lived in the north and the other in the south part of the city, had each received, at the same moment, a communication advising them to defer the marriage for some days, for important reasons, which would be revealed to them. The young man hastened to the house of his affianced, whom he found in a state of perplexity over a communication in all respects similar to his own. After consulting together they decided to await, we dare say with patience, the promised revelations.

In the course of the same evening a Spirit signified a desire to communicate with Mrs. P., and signed his name. It was the Spirit of Mr. L., who, after the death of that lady's father, had been appointed the tutor of the children whom he had left. To all the questions that were addressed to him he responded with remarkable precision, and described among other things, with the most minute exactitude, the objects composing a box of presents which, during one of his journeys he had sent to his pupils.

The writing medium through whose means these communications took place, was a young man who was an entire stranger to the family, to which latter he had been introduced on that same evening for the first time. Mrs. P. having asked what had become of the sister of Mr. L., concerning the fate of whom she had been entirely ignorant during the nine years which had elapsed since Mr. L.'s death, was answered that that lady lived at Cedar Rapids, in Iowa, and to this announcement were added such indications as might aid in the finding of her residence. No person present knowing that there existed a place called Cedar Rapids, they made inquiries on the next day, and were informed that there was actually a place of that name in Iowa. A letter was sent to the address indicated; we will make known the result.

Good sense should be the test of all rule, whether ancient or modern; whatever is incompatible with good sense is false.

Interesting Miscellany.

SONG OF A SPIRIT

The following persons came from the son of Houston Miller, who departed this life on July 24, 1900, in the 704 year of his age:

The day of my freedom has come,

I've put off my garments of clay,
With angels and spirits of holy;
My sorrows have all passed away,
My pains and afflictions have ceased;
I dwell in a mansion above,
This land is the home of the dead;
Where all are made perfect in love,
Where nothing shall ever annoy
The soul that now rests with the God;
Where the pure shall forever enjoy
The smiles of the Saviour, their Lord;
Where sorrow and sin never come,
Where death is forever unknown;
Where spirits from earth find a home,
Where lost and where labor are done.
I have met with my friends gone before,
Who suffered awhile on the earth,
Where sorrow and pain are no more,
I've had the immortal birth.
My tears are now all wiped away
By the hand of the Saviour of men;
The night is exchanged for a day
That never knows sickness and pain—
Where the waters of life ever flow,
And the fruit of the life-giving tree,
And the beauties of Paradise above
The love of a Saviour for me!

AN INFANT'S EPITAPH.

Beneath this stone, in sweet repose,
Is laid a mother's dearest prize—
A flower that scarce had waxed to life,
And light and beauty, ere it died.

God in his wisdom has recalled
The precious loan his love had given;
And though the market morden here,
The gem is sparkling now in heaven.

A HAPPY REUNION.—The Rev. Mr. Bulkley, of Colchester, Conn., was famous in his day as a earnest and sage controversialist. A church in his neighborhood had fallen into divisions and contentions which they were unable to adjust among themselves. They deputed one of their members to visit the venerable Bulkley for his advice, with the request that he would send it to them in writing. It so happened that Mr. Bulkley had a farm in the extreme part of the town, upon which he entrusted a tenant, and to whom he must have been transmitting a letter at the same time. In superscribing the two letters, the one for the church was directed to the tenant, and the one for the tenant to the church. The church being convened to hear the advice which was to settle all their difficulties, the moderator read as follows:

"You will see to the repair of the fences that they may be built

The mystical advice puzzled the church at first, but an interpreter among the most knowing ones was found who said:

"Brethren, this is the very advice we must need. The direction to repair the fences is to diminish us to take good heed to the admission and government of our members. We must guard the church by our Master's laws, and keep out strange cattle from the fold, and we must, in a particular manner, not a watchful guard over the devil, the old black bull, that has done us so much harm of late."

All praised the wisdom and fitness of Mr. Bulkley's advice, and resolved to be governed by it. The consequence was, all the animosities untold, and harmony was restored to the long afflicted church.

OUR GENERAL AGENTS.

The following are general Agents for the SACRED DISEASE and SPIRITUAL TREASURES, and will supply all the books in our list at publishers' prices:

BELA MASON, No. 15 Cornhill, Boston, Mass.
M. M. DEWEY, Eschenberg, N. Y.
S. F. HAY, No. 5 First Street, New York, N. Y.
BENJAMIN T. WILSON, Utica, N. Y.
F. RAY, Cincinnati, Ohio.
BENJAMIN PERCYAL, No. 39 South Fifth Street, Philadelphia, a few doors north of Spruce Street where all Bibles, Testaments, and Newspapers on Spiritismism may be obtained.
REGINALD A. BROTHMAN, No. 15 Third Street, near Market, Philadelphia, Pa.
CHAS. W. STELL, Book-Binder, Commercial Street, San Francisco, Cal.
FREDERICKS & Co., 9 and 13 Court Street, Boston.
LOW, SON & Co., 47 Ludgate Hill, London.

H. BALMAGUIR, 219 Regent Street, London.
A. W. NISSEY, Wall Street, Redgrave, Cam.
JOHN H. ALLEN, Ashbur, N. Y.
H. TAYLOR, son from Basinghall, 11 Balfour Street, Baltimore, Md.
250 Other Agents and Book Dealers will be supplied promptly. The cash should accompany the order.

SPECIAL NOTICES.

DR. E. T. DEXTER,
20 EAST THIRTY-FIRST STREET,
Between Lexington and Third Avenues,
NEW YORK.

tf.

COPYING WANTED. A gentleman who has some leisure time to fill up, and writes rapidly a plan, told hand. Prices may be arranged by folio or otherwise.

WANTED—A gentleman whose time has hitherto been variously occupied in most parts of the world, and who has a knowledge of Book Keeping, desires to meet with a situation where the respect of trust and confidence would be a material object. Apply, C. R., at the Office of this paper.

MISS ANN LEAH TOWN formerly Mrs. Fish, of the Fox Family, Rapping, Monks, No. 41 East Eleventh Street, near Fourth Avenue. Hours for visitors 3 to 5 and 7 to 9 P.M.

J. B. TORRICK, the well known Test Medium, has taken rooms at 547 Broadway, The Manufacturers' Building, 2d Fl., C. corner of 4th St. Rapping, Tipping, and Writing. Hours from 12 to 12 M. ending 2 to 3 and 7 to 10 P.M.

C. ROY BUNDERLAND—“New Method of Cure,” by Auricular, without much cost. *Private.* Money. Available in all forms of cure. *Sent to your address free.*

Public Meetings are held by the Harmonical Association every Sabbath at Franklin Hall, first street below Arch, Philadelphia, west side. Lectures at halfpast 10 a. m., and a Conference at 7 p. m.

MR. & MRS. J. R. NETTLEB,
No. 8 COLLEGE STREET, HANNOVER.

PSYCHO-MAGNETIC PHYSICIANS.

Clairvoyant Examinations, with all diagnostic and theosophic suggestions required by the patient, carefully written out.

TERMS.—For examinations, including prescriptions, \$5. If the patient be present, and a friend when absent. All subsequent examinations \$2. Terms strictly in advance. When the person to be examined can not be present, by a friend (friends, distant, or other circumstances), \$10. Mr. N. will receive a look of the patient's face.

MR. MRS. N. also gives Psycho-magnetic demonstrations of character, by having a person present who is not known to the patient.

PRESENT AGE AND INNER LIFE.
This is the best and one of the most popular works of Emerson Jones.

1. A History of Human Kinids.
2. Evolution of Philosophy and Spirituality.
3. The Universal Argument.
4. The Universal Language.
5. The Universal Language.
6. The Universal Language.
7. The Universal Language.
8. The Universal Language.
9. The Universal Language.
10. The Universal Language.

FOWLER AND WE

[illegible]

...the derived will be very liberal.

THE GREAT PIANO AND MUSIC ESTABLISHMENT
HORACE WATERS,
321 Broadway, New York.

The Best and Most Improved Pianos and Melodions. T. Osburn
World's Fair Premium Piano, with or without the Edison, and we have
and similar scales. The world of these instruments is known well to
further confirmation. GIBBS'S Brevets Piano, an elegant and
small model. BAILEY & CONNOR'S Pianos, of the established firm of
Co. Mr. W. being sole agent for all the above Pianos, can offer them from
other house. HORACE WATERS' Pianos, made and sold expressly for

most fully warranted, or the money expended.

MELODIONS.
GUTHRIE & BIRDWIN'S PATENT ORGANS MELODIONS, with TWO RANGES of keys and potential instrument. Prices from \$12 to \$300. U. S. & C. W. MELODION MELODIONS, MANN'S spiritual GUITARS, REGENCY Harps, Violins, Brass instruments, etc. Dealers supplied with Plans and full delivery prices. \$1 per cent. discount to Clergymen.

MUSIC.
This list comprises the products of the great masters of both the American and European continents, and is receiving constant additions by our extensive stock of the choice and popular pieces of the day. Dealers in Music, and to the gentleman wishing to purchase any music published, or make arrangements for the constant receipt of Mr. WARE'S new issues, will find it to their interest

ME O E D C B A 12 3 4 5 6 7 8 9 10 11 12

THE NERVE-SOOTHING VITAL FLU
Prepared entirely by Spirit-direction, through
MRS. E. J. FRENCH, MEDIUM, PITTSBURGH, Pa.
These Medicines are purely Vegetable, containing nothing injurious to the
and are a certain cure for all Nervous diseases, viz., St. Vitus' Dance, and
Neuralgia, Rheumatism, and all other chronic Aches, Pains, Epilepsy or Fits,
Dropsy, Palsy, Nervous and Sick Headache, Hysteria, Unsoundness of the
Liver, Discharges, Irregularities of the Female System, Tetanus, and all other
Pains, Chills and Fever, Cramp, Colic, Cholera morbus, Cholera Quinca,

It, and all Archaic Plants and Nervous Diseases will
and which for ages have baffled the skill of the

[illegible]

...than 50 years, is designed not only for impress

the correction of Stammering, Lipping, and other Defective Articulation.
A. COMPTON, M.D., Principal,
No. 102 Arch Street, Philadelphia.
14. A. A. COMPTON'S WORKS.
Compton's *System of Elocution*, with special reference to Stammering, in the Treatment of Stammering, and Defective Articulation, comprising nearly 30 Diagrams and traced Figures. Price, \$1.
Compton's *Elementary Speaker*, a reprint of the *Elocution* in the Author's Popular Edition. Price, \$1.
Compton's *System of Vocal Gymnastics*. Price, 75 cents.
Compton's *Phonetic Manual*. Price, 12 cents.
Compton's *Fourth Phonetic Reader*. Price, 15 cents.
The *New Treatment*, in Compton's *Phonetic Alphabet*. Price, \$1.50.

er's Mind. Book 2, with an essay on Homer, and a Phonetic Alphabet. Price, 50 cents.

SURGEON AND MECHANICAL DENTIST.
DR. JAMES DODD respectfully informs his friends and the public that he is to devote his time to the several branches of his art at No. 311 Fifth St., A. where he has acquired such professional services as can confidently and safely be performed. He is also prepared to examine and make and examine specimens of his mechanical and artificial teeth, especially his work of *TEETH*, which are believed to be superior to any now in use, either in Europe. IN. It will be happy to refer passengers who apply to him, his numerous successful experiments with other dental materials have led to master all the purposes of the natural teeth, while the final result is more perfect and more durable than any other work of the kind now in use. He will also be prepared to make his *IMPROVED PLATE* for number of artificial operative dentures. Any such need apply.

HELLING INSTITUTE.

CHARLES KAMMEL, speaking, Writing, and Psychometric Medium, and
 others, Healing Medium, would lecture on their friends, and the public gen-
 erally will attend to the Healing of the sick, under spiritual Direction, at their
 houses, Franklin Street, Chelsea, Croyce, where they will direct, use the
 aid of hand and treatment on the most vulnerable parts, and
 and to call it a distance. C. Kammel will attend to calls to be
 directed to public assemblies in the occasional state, on reasonable ter-
 ms also were prescriptions for the sick, giving a description of the dis-
 ease, its treatment, also Psychometric delineations of character. To
 CHARLES KAMMEL
 FRANKLIN STREET
 CHASE, MASS., March 19, 1864.

MRS. S. SPIRITUAL BOOKSTORE IS BOSTON.

MRS. A. MARRIS has removed, from 15, Cornhill, to No. 15, Franklin Street.

is one valuable publication, and all others on

HARMONY HALL,
105 CORCORAN STREET, BOSTON.

This Room is in the third story of Tremont's Building, on Church Street, at head of Harvard and subway Streets. Will keep open as a voice room for CONVERSATIONAL MUSIC for the friends and lovers of music in all parts of the country—its leading object being to give and receive help in interesting and improving solfège studies. A sample of the last Week's lessons kept constantly on hand, for sale at the usual prices.

HERMAN SNOW, Proprietor.
Box 66